

# THE SERVER

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## THE HAPPY VALLEY FOUNDATION

By Annie Besant

American anthropologists tell us that a new human type—"perhaps a sub-race" says the greatest of them, Dr. Hrdlika—is appearing in the United States, most numerous in California, and common observation here confirms the fact. History tells us that with each such new departure, a new civilization begins, founded on the teachings of a great Prophet or superhuman Man. At such a point we stand today. Shall we copy the people of the past, and blindly ignore the law of evolution, or shall we co-operate with it, with open eyes, by creating the conditions in which can be sown the seeds of the New Civilization, sowing them gradually and with thoughtful care, and planting the New Order,

To serve as model for the mighty world.  
And be the fair beginning of a time?

One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round; it has remained secluded till recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the Valley. The climate is superb; orange-trees laden with golden fruit grow in parts of it, apricots and other fruit-trees in other parts. The sun shines out from a sky of deepest blue, and as it sets behind the mountain peaks, it paints the mountain sides in various purples and violets, and, when clouds float in the clear air, and stream across the blue, it paints them in deepest crimson and glowing orange, and through the

gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendor that I have only seen rivalled in Egypt or, in the rainy season, in India.

The Valley itself has stretches of flat land broken by curving mounds and hillocks of considerable height, with the great mountains, barren and rugged, holding within their protecting arms the smiling Vale from end to end. Such is the setting for the cradle of the New Civilization in America. It has already another cradle in the Old World, in Holland, where one of the Pioneers of the New Order gave his fine Castle of Eerde with its 5000 acres of land, and where a band of devoted workers is established, and is creating the conditions for the growth of the New Civilization. The second cradle is here, in the midst of the growing numbers of the new sub-race. Already the Brothers' Association owns a small tract of land, on which Krishnaji lives—in preparation for this—with a little group of close personal disciples, devoted to him, and this suffices for all his simple needs; this was originally about five acres and has been increased by a gift from an English friend to about thirteen, in order to ensure a quiet home for himself and those who work most closely with him, and regard him as their Head and as the vehicle of the World Teacher. The land chosen for the new cradle is distant from his house about a mile as the crow flies, but about two miles by a rough road practicable for a car, in fine weather,

and about five miles by a good but necessarily curving road over the ridge.

The Centre which is being formed here is to develop into the New Civilization for the Americas and the Teacher will spend here some three months in every year. Those in America who seek His *personal* teaching can come here for short periods during those three months; the special discourses will be taken down and printed, as were those given at Eerde Castle last year, and will probably be given immediately before the Star Week in the Camp, which will be held on this estate. The whole Order of the Star the world over believes in the Coming of the World Teacher, who will found the New Civilization, and accepts Krishnaji as His vehicle. It will therefore necessarily support this undertaking and will probably send hither a few representative settlers from abroad. The Centre of the Order of the Star for North, Central and South America including of course Canada, will hereafter be in Ojai and its magazine, *The Server*, is already printed by the Ojai Publishing Company, and it will shortly be increased in size.

Settlers need not belong to any special organization but they must accept the following Ideals which will be the bond of union between all the residents, to whatever Faith they may respectively belong. Such an ethical and profoundly religious bond is imperatively necessary for success.

We desire to form on this land a Centre which shall gradually grow into a miniature model of the New Civilization, in which bodies, emotions and minds shall be trained and disciplined in daily life into health, poise and high intelligence, fit dwellings for the Divine Life, developing the spirit of Brotherhood practically in everyday arrangements and methods of living.

For the launching of such a Centre as is proposed, it is obvious that very large sums of money are needed. For this reason, because there are many all over the world who know and trust me, I have been asked to take the responsibility of leading this movement

and of guiding its policy through its initial stages until it is firmly established. I have accepted the task, because I know that behind it are the Masters whom I have served for 38 years, under whose direction I started in 1895 in Benares the Centre which is now the Headquarters of the Indian Section of the Theosophical Society and in 1898 the educational institution which is now the Hindu University—a splendid Centre of Knowledge, where H.R.H., the Prince of Wales accepted its first doctorate, the second being given to myself for my “unique services to Education.” Both of these enterprises began with a command from my Master, a handful of devoted men and no funds. Both are now stable and progressing. I only mention these as proofs that my trust in Those I serve is based on long experience. I am “risking” on this new venture a reputation based on nearly fifty-three years of public work and all my financial future, when I might, without discredit, at nearly eighty years of age, have had what the world would call an easy and pleasant life. And I do it joyfully. For this purpose I propose to spend in California (with some visits to cities outside the State) about three months each year until the Centre is secure, not only to help in its outer establishment but also to help qualified students, as I have been doing ever since H.P.B. passed away, to tread the Path that leads to Discipleship, that has led many to the personal knowledge of the Great Ones I serve. Let me add here that the conditions of that teaching include active membership in the Theosophical Society in the country to which the applicant belongs, but that the taking of any money for it is strictly forbidden. Until now, I have been unable to pay such visits to the United States, though I have many students here guided by written instructions, but if this Centre is established I shall pay annual visits.

Let me sketch the Ideals which should be those of this Centre for the New Race, to be realized in time. Our first efforts may be clumsy and feeble, but none should be discouraged by this inevitable fact. “Hitch your

wagon on to a Star," said Emerson, and we shall follow his advice, however far off the Star may be; it will ever shine over us, inspiring and guiding us. We are "Gods in exile," and we are striving to return to our native land. So our Centre must have high Ideals, and thus tread the homeward path.

We are candidates for perfection, and we must begin to aim at it. There is no failure save the abandonment of effort, and that can be resisted by every one of us. "Be ye therefore perfect," was the command of the Christ, and He did not command the impossible.

Let me then sketch what are to be the Ideals of our Community.

The bodies of the members should be developed into beauty by healthful exercises, games, sports of a non-brutalizing character, by purity and simplicity of daily life, by living the open-air natural life rendered possible by the climate, by the influence of the exquisite beauty of Nature surrounding them, and by beauty in their homes, and refinement in dress, speech, and manners. A perfect body must be aimed at and gradually developed. By such means ancient Greece developed men and women whose type of beauty still remains a model.

Their emotions must be developed by friendly brotherly living, by firm exclusion of all suspicion, distrust, imputation of evil motives, and abstinence from harsh judgments; all emotions that spring from love must be strengthened; all those that spring from hate must be destroyed. Even good emotions must not be allowed to weaken poise and balance; exaggerated physical expression, save the continual radiance that needs no words, should be gradually controlled. Emotions are best trained by high ideals and by daily practice in services of any and every kind. By those the life is made full of joy, and selfish emotions are starved out unconsciously. The emotions that find expression in Art and in the enjoyment of beauty, in music, painting, sculpture, should be diligently cultivated.

Their minds must be trained by study, by discussion, by strenuous thinking, and they must add to Education, Culture. Education can be given by others or gained by the study of books. But Culture can be attained only by the man himself, applying the results of Education to the understanding of human nature, by sympathy with human diversities and absence of prejudice. The outer graces of the body, refinement in dress and speech and manners, natural as beauty is natural to the flower, are the results of Culture. Without these a real Democracy is impossible.

For all this, our Centre must have a School for the training of future members of the Centre. In that the body must have its early training, and this must include manual accuracy and dexterity, and also vocational education at a later stage, fitting the boy and girl for the function they are to discharge later in life. Literature, Art, Science and Manual Occupations must all have their places. The Centre will send out many good citizens to the Americas in addition to those who remain in it.

This school will offer to parents living in the Centre an education which will train their sons and daughters to be fit citizens in the New Civilization, developing the social virtues necessary for usefulness therein, and learning in the life around them the happy results of a truly brotherly association.

Among our institutions must be, in addition to the School—expanding later into a College—a Library, a Club, a Temple for Worship and Meditation, an Art Centre, a Co-Masonic Lodge, a Theatre, Play-grounds for adults (in addition to that of the School for children), and any others for which there is a demand, as funds permit. These should attract visitors of intellectual or artistic merit, men and women of originality and special type of ability, who might find inspiration in the atmosphere of the community and the beauty of the Valley for a time, though not desiring to become members.

For this foundation of a Centre for the New Civilization large funds are needed. We

have agreed to buy land, the area of which is 465 acres; it forms the beauty spot in a beautiful Valley. Some of it is under cultivation, the rest of it not; it has a good water supply. Much of the land will of course be needed for residences for the settlers in the Centre and will bear a ground rent; and it will be necessary to mark this out in plots, to make the necessary roads and to plant avenues of trees along these; other trees will have to be planted, some fruit-bearing. It is proposed to start on the Estate a Co-operative Fruit Business (growing and drying), a Co-operative Store, and a Co-operative Farm, thus enabling some of the members to earn their living, and to show the future developments of small production and distribution on brotherly lines so that the Centre may, in the near future, become self-supporting.

For this, donations are appealed for, at once, and these may be sent by check either to Dr. Annie Besant, Ojai, California, U.S.A., or to the Security Trust and Savings Bank, Cahuenga and Hollywood Boulevard Branch, Hollywood, Calif., U.S.A., to be deposited in an account to be known as the Happy Valley Foundation Fund. This will be in the hands of Dr. Besant, Dr. John Ingelman and F. C. Holland, attorney of Los Angeles, two signatures being necessary for withdrawals.

Let me say here that while I appeal to the wealthy to give immediately and largely, the gifts of the less well-off will be equally welcome, for we need the love and support of the many as much as we need large donations from the rich. In fact when a handful of Indians and myself started the Central Hindu School and College which became the Hindu University, and we appealed to the Indian public as we appeal now to the public of the United States, the gifts of the poor middle class of India, clerks, teachers, and the like, on small salaries bulked more largely than the big gifts of rich merchants and princes.

The funds will be held during the preliminary stages by an Organizing Committee whose names will be found below. Later, when Dr. Besant passes away, or probably earlier, it is

intended to pass the control on to the Brothers Association, incorporated under the laws of California.

I am offering to the thoughtful and far-seeing class among the citizens of the Americas, who realize the possibilities and the dangers of the coming changes in civilization, and who desire to help in the peaceful preparation for these, a unique opportunity of serving, not only their country but the world. For the work of preparation is easier here than elsewhere. Those who believe in the coming of the World Teacher—now with us—will eagerly help in laying the foundation of His joyous message to the world: a new and brotherly civilization to spread the leading of a more simple, more natural, and more beautiful life by all; the making of the surroundings of all more inspiring and shaped by Culture; the glory of the recognition of the One Life, the Divine Life, which is Bliss. Shall we not build a Community, the members of which shall live the above Ideals in ever-increasing measure, as their Teacher already lives it fully, proving to the world the possibility of living in the Real that is Joy, in the Service which is Freedom?

ANNIE BESANT, D. L.

Arya Vihara, Ojai, Calif.,  
11th January, 1927.

#### ORGANIZING COMMITTEE

The names of the Organizing Committee for the New Centre are as follows: Dr. Annie Besant, D. L., President of the Theosophical Society; the Lady Emily Lutyens of London; Dr. John Ingelman, and Mr. Henry Hotchener of Hollywood; C. F. Holland of Los Angeles; Captain Max Wardall, Pasadena; D. Rajagopal of Eerde Castle, Holland; Mrs. George Porter of Chicago; Robert R. Logan of Philadelphia; Fritz Kunz, Frank Gerard and George Hall of Ojai, Calif.; George B. Hastings of Buffalo; Louis Zalk of Duluth; Miss Dodge; Muriel, Countess De La Warr, London.

As soon as conditions permit and settlers in the Centre are needed, announcements will be published. The Ojai Valley is sparsely settled and accommodations are difficult to obtain. No one should come to the Valley without previously arranging accommodations. An Information Bureau has been established and all enquiries should be sent to Mr. Frank Gerard, Ojai, California.



## TO OUR AMERICAN BROTHERS

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We American members of the Committee of the Happy Valley Foundation beg to add a word to the remarkable announcement of our Protector-President on the preceding pages.

This great venture, nothing less than the beginnings of the training of the New Race, concerns the Americas, North, Central and South; but upon the Star members of the United States there is a special and high privilege conferred, and a responsibility placed. The Happy Valley is within the borders of our nation; its soil is of the land of our birth; the germ of the new civilization is within the very body of our country.

Shall we not nurture this precious beginning with all we have and are? Shall we not swing from her shoulders at least the financial weight of this heavy task Dr. Besant has assumed in the service of the Masters? Big enough will be the occult and human responsibilities, in which we can share as helpers but little.

We know full well the years of steady support many of our people have given to the cause of the Theosophical Society and the Order of the Star in the East; and the engagements we have even now are many. Fortunately the National Headquarters of the Order are virtually paid for. That is secure. And unquestionably we shall have the strong help of our Brothers all over the world, as the news spreads. Yet let us wait on no others, but throw into the scale instantly the decisive power of our united purpose and means.

John Ingelman  
C. F. Holland  
Henry Hotchener  
Max Wardall

Frank Gerard  
Mima Porter  
Fritz Kunz  
George Hall

Robert R. Logan





## Self Denial

BY KRISHNAJI

The work of the Star within the last year has increased so greatly and so extensively, that it now behooves every Star member to take a personal and vital interest in its organization activities. I want to impress upon you right from the beginning, that the strength and the vigour of the organization depend on the individual attachment of each member to the Star; and that each member is individually responsible for the well-being of our work in the world. Every member has joined the Order primarily urged by his own intuition, and his belief is his own creation; and hence what he does must be of his own volition.

As in all movements that have a fundamental basis of spirituality, that have the freshness of a breeze from the mountains, there is in the Star an element of destruction as well as an element of creativeness. Unlike other organizations, whose members have taken some definite pledge, have subscribed to some definite object, have undertaken some daily religious duty, the work of the Star is left more and more to the individual that he may hew out his own path—a Path that is common to all humanity. But the desire and the urge must come from within, and not through the enticement of spiritual authority and recognition. For me, if I may be allowed to be personal, the absolute and certain knowledge of His Coming, and of the Truth that lies behind all thought and action, is sufficient proof to hold me to my ideal, setting aside every other desire, thought, and action. We do not need the proof of beauty in the setting sun, nor the conviction of the reality of great thought and noble emotions that arise on a cloudless night when the heavens are lit with many stars. The search for Truth, and the attainment thereof, is the only purpose of every human being, at whatever stage he may be. Whether he is willing to recognize that as his goal or not, the knowl-

edge which comes from enlightenment must be the Path, must be arrived at by each one of us who is trying to understand the great event, and by those who desire to understand and to cooperate with the supreme Truth which is personified in Him, who is above all religions and yet who is the Essence of all religions.

If that is understood by every member, he will see at once why the Star movement has so far, and must be forever, an organization without any limitation, without any exterior authority, without any forms, without any definite rules, and without any desire to force anyone along one particular line. Each one of us has joined and subscribed to our belief entirely—at least I speak for myself—with a profound desire to understand and conquer the Truth and to keep the organization from narrowing down, which is the natural tendency of every organization. As long as there is a sincere desire on the part of anyone to live a noble life in the light of this one Truth, whether he has subscribed to our beliefs or not, he is truly a member of the Star; and whether he wears our emblem or not, he is as near to Him whom we adore. If he recognizes His Coming and hears the distant Voice of Truth, if he sees His face in all things that surround him, if he is obeying that Voice which is the true Guide of a noble mind, he will reach his goal quicker, with greater surety, with greater ecstasy, than those who listen to the superficial voice of the passing winds.

That is what I would like every member within the organization to realize—that he must be a true god in exile, obeying the Voice of Truth and carrying it out in his daily actions. To awaken and to perfect that immortal Voice is the purpose of His Coming, the purpose of His being with humanity,

More and more the work of the Star depends on the energy, the enthusiasm and the devotion, of every individual member. During the last year, the building-up of the work of the Star has come into prominence; and every member, I emphasize, has contributed not only materially but mentally and emotionally to that object. And as each year goes by, the responsibility of this building-up will be greater and more stimulating; and I would urge with all the energy that I have that we do nothing that shall hinder the work, and that we do everything to help and to create. At the present moment, there is nothing more important, let me assure you, than the work of the Star, nothing more precious, nothing more to be desired. Everything has to be set aside to welcome the Truth which will be embodied in His Person—our inclinations, our petty desires, our small temperaments, must yield and must fade away like the early morning mists before the rising sun. The importance of this will be realized only if each person, each member, will think clearly for himself and help to create a new understanding in the world within himself and the world that is around him.

With incredible rapidity and extraordinary simplicity, we have now acquired two definite Centres where the work of the Star predominates; one at Eerde, Ommen, Holland, and the other at Ojai, California. The one at Ommen in Holland is already well established; and I want every member to realize, whether he be in America or in India, that it is his own particular Centre; and that, though it is established in Holland, it is not confined within the boundaries of that country, but is a Centre of international importance. That is precisely what I wish to realize at Ojai. Though it is far away from many European and Asiatic countries, nevertheless it is a Centre of our own creation and of our own efforts; and though it is in America, supported and helped by Americans, yet it must be international and as open as its clear blue skies, and free and great as its mountains.

Now, in order to maintain the work of *the one Centre in two places*, for office work, for lecturing, for traveling, for expanding, we must have again a "Self-Denial Month." But we require a greater sum than last year, because, as I have said previously, the work has expanded so much. Mr. Rajagopal, the Treasurer, is drawing up an official budget; altogether we require £6,000—about \$30,000—for this year. Bishop Arundale is writing to *The Herald* urging—if there need be any urging—the necessity of giving money. If every member realizes the importance of the work, the maintaining of these two main Centres for the movement, and of the activities connected with the organization of the Star, they will see for themselves that they need no urge but that they will give freely and eagerly. They may also be assured that all the money that will be spent will be used with the greatest discretion and with the greatest care and economy; but this year this big sum is wanted, and probably next year it will be greater still. Like a tree that grows and blossoms and gives forth fruit in the summer time, so will grow the work year by year, in strength and in fertility. Our work must not be limited for lack of money, and no large sum must discourage us.

As one sees the dawn breaking forth and lighting up the whole heaven with exquisite light, so those who have ears to hear and eyes to see can behold the approach of the greatest event that the world has seen for many and many a generation. And those who understand, those who have seen and heard, must be the singers heralding the approach of the greatest of human Beings, the greatest of the Gods, and the greatest of all the Teachers.

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Never allow yourself to feel sad or depressed. Depression is wrong, because it infects others and makes their lives harder, which you have no right to do. Therefore if ever it comes to you, throw it off at once.

*At the Feet of the Master.*



## The Work of the Three Centers

BY THE LADY EMILY LUTYENS

It is exactly a year ago, in December 1925 at Adyar, that it was decided to establish an International Self-Denial Fund, and to make an appeal to all members to use the month of May as a Self-Denial month for this purpose.

So great has been the response to that appeal, so great the work that has been accomplished during the past year, that it is difficult to realize that it has all happened within the space of twelve months.

The story of the Self-Denial month, of the genuine and touching sacrifices that have been made by members the world over, will be told by the General Secretary. Perhaps I may be allowed to tell something of the work that has already begun at the three centres of Adyar, Ommen, and Ojai as it has been my great privilege to be present at all three during this past year.

The great event of December 28th, 1925, which turned all our hopes into reality, gave new life to our Order. Members knew then that the Dawn had broken, that the Great Day of the Lord had come. The light of that Day is slowly irradiating the darkness of the world.

At Adyar the International Office of the General Secretary has been formally established, and is working well. From there the Self-Preparation Messages are issued regularly every month; two manuals have been written and published, "Information for Enquirers" and "International Self-Preparation Group," two books by Krishnaji, "Towards Discipleship" and "Self-Preparation" have also been published, as well as a most valuable pamphlet by Mr. E. A. Wodehouse, "The Taking of a Body by the World-Teacher."

At Ommen, the first definitely and purely Star Centre has been established. On the outer side, it will be the centre for European Star activities and organization; the Headquarters of the newly-formed Star Publish-

ing Trust. We are only at the very beginning of the activities which are likely to develop at Ommen as the years go by. We cannot possibly foresee them all at present, but we know, as one member expressed it last year, that Ommen may become as important a centre for the new world as Rome and the Vatican have been for the old world. But the outer side of the Star work is only a very small side; and what has changed Ommen during the last year and made of it a living centre, is that there we have had the Presence of the Teacher with us.

The little group of workers, who were assembled at the Castle of Eerde during the weeks preceding the Congress last year, will never forget those days of enchantment.

There, morning after morning, Krishnaji spoke to us of the Kingdom of Happiness, and transported us into that Kingdom. It was as if he took us by the hand, and led us into his garden of many roses, and made us understand how we might abide there for ever, having as our Eternal Companion the Source of all beauty, of all originality, of all joy. Because Krishnaji has united himself to that Source, he was able to take us into his Kingdom of Joy.

During those days he wove round us a golden web of love and beauty; he knit us into so close a fellowship with himself and with each other, that when we dispersed we were yet able to retain something of that mighty power of loving kindness, to spread it in our turn through the world.

Then followed the Star Camp, where thousands came and realized the Presence of the Mighty Teacher, and took from that Camp something of the Joy which He comes to bring to this suffering world.

At Eerde that Presence, that influence, remains. It has not passed with the summer days. I was last at Eerde in rain and cold, but the spirit of Joy pervaded the place.

And we have workers there now who are helping to keep alive that atmosphere. In theory it may sound very luxurious to be living in an old Castle. In practice it means a great sacrifice of personal comfort on the part of those devoted workers who have accepted to live at Eerde during the winter months; in the damps and chills of Holland, in an old Castle without modern means of heating or lighting. All honour to them. They keep alive the spirit of Happiness in spite of external discomfort and cold. Eerde has become an enduring shrine wherein the Presence of the Teacher may eternally abide, and from this centre light and life will be shed upon the world.

From Ommen it is many thousands of miles across the world to Krishnaji's other centre in the Ojai Valley, but here is the same spirit of the Teacher, the same Peace and Beauty. The beauty of Ojai is indescribable, it seems to be a combination of all the most beautiful places in the world. It reminds one much of India; there is the same pure brilliance in the light, the same beauty of colouring, and above all, the same consciousness of "a Presence which disturbs you with the joy of elevated thought." In Ojai, as in India, one's aura expands. But in Ojai, unlike India, the sun is a kind friend, and not an enemy.

This happy Valley has already been abundantly blessed with the Presence of the Great Ones; it is our part now to help to spread that blessing to the world.

The Valley of the Ojai lies some seven miles long and three miles in width. At one end is the new Krotona of the Theosophical Society, 150 acres and capable of great expansion. At the other end of the Valley is the property where Krishnaji and Dr. Besant are living. It consists of some fifteen acres, including an orange grove. It seems to be quite shut off from the rest of the Valley, and is a spot of indescribable peace. The little colony consists of three houses; a small bungalow where Krishnaji and Nitya spent many months in the autumn and winter of 1923.

This is preserved as a Shrine, because of many wonderful happenings which took place there. It was here that Krishnaji wrote his beautiful "Hymn of the Initiate Triumphant," and "The Path."

The second house, Arya Vihara, is at present inhabited by Dr. Besant, Krishnaji, and Mr. Rajagopal.

Then there is the Guest House, newly built and commanding the most beautiful view down the Valley.

Krishnaji is trying to add beauty to the beauty of Ojai by making a garden, and all take a hand at digging or watering. In a few years' time the stony places will blossom with roses and other flowers.

The Valley is golden with oranges at the moment; in a few weeks it will be sweet with the scent of the blossoms.

From such a place, surely, the Lord will give His Message to the world. Nature has provided for Him a fit Temple of Beauty.

I have tried very imperfectly to describe these Centres of the Star. They have alone been made possible by the generosity and self-sacrifice of the members of the Order.

The response to Krishnaji's appeal last year was so generous that far more work was accomplished than seemed within the bounds of contemplation.

But we must all do better this year, so that still greater progress may be made in 1927. £6,000 are required for the upkeep of the three Centres and the various activities connected with them.

In the Star, to ask is to have, because the demand is made to us from our Head who has given his all for the service of the Teacher to whom we have since given our hearts and lives.

Up to the present, the work of the Order has chiefly consisted in the propagation of an idea, but now it has to undertake something far more important, and that is to spread the message of the Teacher through the world.

This work falls naturally into two categories, both of which require considerable funds.

The first is the Travelling Fund of our Head; and it will be obvious that if he is to visit yearly centres so far apart as Adyar, Ommen, and Ojai, a large sum of money will be required for traveling expenses. He must also have with him a secretary, whether it be the General Secretary, or someone else, to assist him in dealing with the large correspondence which follows him from country to country, as also the many problems which arise in connection with the different centres. This involves double expenditure. But upon Krishnaji depends the life of the whole Order, and of each Centre. Without the inspiration of his presence, the Centres would cease their activity. It is no light matter for him, with his delicate and sensitive body, to contemplate this yearly pilgrimage round the world. The least we can do is to make that pilgrimage as easy as possible. We draw our life from him, let us make it possible for each continent to receive his yearly blessing. He makes the supreme sacrifice for us, let us not grudge him anything that we can give to lighten his burden.

The other heavy item of expenditure which is bound to increase with the years is publi-

cation. It will be our duty to spread through the world the words of the Lord, to make known His new Gospel of Joy to those who so sorely need.

While it is true that the publication of Krishnaji's books may eventually produce money, it will involve at the present stage considerable capital expenditure, and the return will never amount to a very large sum if we are to keep publication at the low price which will enable the books to spread by the million.

A great privilege has been ours, my brothers. As those who are awake in the dawn, we have seen the mountain peaks aglow with the light of the rising sun. We have had with us the light of a great hope, while the world has been struggling in the darkness. That hope has now become a certainty, the dawn is spreading to the glory of the Perfect Day.

Let us unite with renewed effort and self-sacrifice to drive still further the clouds of ignorance and superstition and prejudice which hang about the world, that His Light may shine forth in all its splendour.

## December Twenty-eighth

BY MAX WARDALL

On December 28th, 1925, before a great multitude of people under the Banyan tree at Adyar, I heard for the first time the voice of the Great Teacher as he spoke through the lips of Krishnaji. This year on Dec. 28, 1926 in a much more modest setting in the library at Krotana, Ojai, we heard again the unmistakable voice and felt again the Beloved Presence.

The impromptu gathering at five o'clock was intended as a quiet celebration of the Anniversary day of December 28th, 1911. A fire blazed in the big grate; for though the sun shone, a cold wind beat down from the North. Krishnaji chanted the beautiful Mantram of Agni, the angel of flame, after which

Dr. Besant spoke briefly of the long years of watching and waiting, the deep expectations, and the profound love and hope cherished by so many through the years. "The love," said she, "remains, but the hope has become certainty. There is no longer question as to whom the Supreme Teacher has chosen as His Vehicle for His Advent, and His Vehicle is before you."

The venerated Protector continued by saying that she had never claimed to know the exact method the Lord would employ in His overshadowing as neither she nor her comrades had been present when He was on earth before in Judea. Therefore she could but reverently observe and note the manner



of such investment in the present case. That the change was taking place none could doubt and of its manner she would speak publicly later.

The joy of the realization was for the moment too great even for the tranquility of the speaker and for the first time we saw our great Chief almost overcome by her feelings and she was only able to present Krishnaji to the audience with a salutation of love and reverence.

The speech made by the Head was short and unusually graceful. An unwonted ease and fluency, a flashing radiance that made each of us realize that the Lord Himself was speaking. The room was tense with deep feeling as the Head compared the Coming to a great storm among the mountain peaks. Only the strong trees inured to the driving wind

and bleak exposure would be able to stand. The frail and weak would be uprooted and blown down. So with humanity in these days of the Lord. Only those rooted in truth and inured to truth will stand. The feeble and weak will be overturned. And after the storm, new shoots and shrubs, new flowers and trees will spring up as by magic. "Cling to Truth and live nobly if you would resist the storm." Such was the great thought forming the background of the powerful simile.

At the conclusion of the meeting, the Head took the hand of each as he passed the threshold and none doubted as he looked into the countenance, so splendidly Divine, that he shared for the moment the Aura of the Lord of Love and Compassion.

MAX WARDALL.



THE PEPPER TREE AND SHRINE

ARYA VIHARA



## Field Work

A Department Devoted to Right Action in Religion, Education, Social Structure, Politics

### ANIMAL WELFARE

Mrs. Marie Saltus, Field Secretary,  
4321 Valle Vista St., San Diego, Calif.

#### A NOTICE

Owing to heavy pressure of work, and uncertainty as to her future place of residence, Miss Banning has to lay down her admirable work as leader for animal welfare under the Order, which she has pursued with such energy and feeling and success for these many months. She will of course, help this work all she can, but its official guidance, she tells me, must pass to other hands. In this need I turned to Mrs. Saltus, whose articles in this department have been such a feature of recent issues. Happily Mrs. Saltus will find the time, and we shall have not only her guidance through these pages, but her help and direction to workers for animals. With her husband, the late Edgar Saltus, she was long an indomitable champion of animal rights. I am sure Miss Banning is greatly relieved to know that her workers will have the direct inspiration and help of a lover of animals so experienced and steadfast.

All letters about this work should be addressed to Mrs. Marie Saltus, 4321 Valle Vista Street, San Diego, California.—F. K.

#### FROM MRS. SALTUS

With the ending of the old year there has passed from *The Server* and her activity as Field Secretary for Animal Protection, the conscientious and capable worker, Miss Bernice Banning.

We are sure that if our younger brothers could, they would express themselves with bow-wows and meows of gratitude for what she has done in their cause, and would welcome her back with loud barks and purrs.

This service of joy has now passed to the writer who hopes in time to become acquainted (on paper at least) with every Star member who is co-operating in this—the greatest, perhaps, and the most vital work we humans are trying to accomplish at this epoch. In a recent letter from a Master its importance has been so emphasized that we must realize how much depends upon our individual efforts in assisting these little ones toward the gateway of love. One has but to scan the daily papers to appreciate how many household pets have acquired qualities of almost pure bhakti. One paper alone contained two accounts of dogs who had saved

children at the risk of their lives: of another dog who perished after saving an entire house full of people from burning to death,—and of a cat whose insistent meowing had awakened the owners of a building in time to save them from asphyxiation. Not a day passes without a record of bravery and devotion such as this on the part of our animal friends,—and it is apparent that they are doing their part,—and that rapidly, toward individualization. The question we must answer is,—are we doing our part?

To do this it may be well for us to study the subject from all angles and so discover on what particular line of protection and helpfulness we can concentrate our efforts. With this in mind we are going to supplement our monthly Animal Protective work with special articles from various well known humanitarians. Each one will appeal from a different standpoint and suggest various fields of usefulness. Next month will bring us a contribution from Mrs. Diana Belais, Founder and President of the New York Anti-vivisection Society. The following issue will include a special article by Miss Edith Latham,—Founder and President of the Latham Foundation for Humane education. Emma Lindsey Squier, the lover of animals and writer of animal stories, will give us her angle, and many other internationally known humanitarians will tell us of their activities and suggest how we can co-operate.

We are hoping soon to have a special edition in which there will be space to take up the seven Rays as shown in the various animals. An elaboration of this will reveal the manner in which each kind of animal can be assisted in its development and the means whereby it can be accomplished.

The writer will welcome advice and suggestions from the readers of *The Server*. She will be glad to know what phases of the work appeal, and hopes they will express their criticisms and preferences quite freely.

—“The birds and beasts and creeping things  
Had sense of Buddha's vast embracing love,  
And took the promise of his piteous speech—  
So that their lives—touched meekly at the skirts  
of brotherhood

With man who hath less innocence than these,  
And in mute gladness knew their bondage  
broke—

Whilst Buddha spake these things before the  
king.”

*Light of Asia.*

## CHILD WELFARE

Mary Alice Hudson, Field Secretary  
220 Ridge Building, Kansas City, Mo.

### THE DECLARATION OF GENEVA

The child a birthright shall inherit  
For natural growth in flesh and spirit.  
The child a-hungred shall be fed,  
The sick child nursed and comforted,  
The backward child with patience led;  
The erring shall be claimed from sin,  
The lonely child, bereft of kin,  
Unloved, shall be taken in.  
In dire catastrophe and grief,  
He shall be first to have relief.  
Betimes the way he shall be shown  
To earn his bread and stand alone.  
None shall exploit him, yet ungrown.  
And this his trust shall be defined:  
The best of him, of heart and mind,  
Is at the service of his kind.

(Versified by Ethel Sidgwick.)

Shortly before this great ideal was given to the world, the Supreme Court of our United States had declared a federal child labor law unconstitutional. After twenty-one years of work looking towards the passage of a federal law, the Child Labor Committee knew that further effort along that line would have to be abandoned, indefinitely. But with the determination of those who ever hold the torch of civilization high, they have turned to the States. It is not unconstitutional for the States to pass child labor laws; will they do it?

The Child Labor committee gives us the following data to show how badly such laws are needed: Nine states permit children to go to work at 14 without evidence of ability to read.

Eighteen states do not make physical fitness for work a condition of employment.

Eleven states allow children at 14 to work nine to eleven hours a day.

Twenty-four states allow children at 14 to run elevators.

Seventeen states have no laws prohibiting children of 14 from working on dangerous machinery.

Thirty-six states allow children of 16 to oil, wipe or clean machinery in motion.

Thirty-six states allow children of 14 to work on scaffolding.

Twenty-nine states have no laws prohibiting children of 14 from working around explosives.

To terminate these conditions, the Labor Committee has drawn up the following suggestions, which have been passed by the best legal minds in the country and they offer them as "minimum standards."

1. No child under fourteen to be employed at any gainful occupation except in domestic service or agriculture.

2. No child under sixteen to be employed:

1. At any work known to be dangerous, injurious or hazardous. Places and occupations known to be dangerous or hazardous for children under sixteen should be enumerated in the law,—but authority should be delegated to some state board to extend the list.

2. After seven at night or before six in the morning.

3. For more than eight hours a day—or six days—or 48 hours a week.

4. Unless the employer gets a work permit from the proper school official under the following four conditions: (Except that no work permit is to be required for work in domestic service or agriculture.)

a. A promise of employment showing the exact nature of the work.

b. Evidence that the child is of legal age for that specific employment.

c. Evidence that the child has completed the eighth grade of the public school or its equivalent. If all other requirements are complied with, this should be waived during the time the public school of the district is not in session, a special vacation work permit being issued.

d. A statement by a physician showing that he finds the child physically fit for that particular employment.

3. No child to be employed at any occupation or in any place known and declared to be dangerous, injurious and hazardous for children under 18, Places and occupations known to be dangerous or hazardous for children under 18 should be enumerated in the law,—but authority should be given to some state board to extend the list.

The greatest criticism that has been made of these requirements was that they were not strict enough!

More than forty state legislatures will meet in 1927 and every effort should be made to arouse the citizens of the various states to demand child labor legislation. *Will you help?* I shall be glad to furnish you with literature on the subject or you can write direct to the Child Labor Committee, at 215 Fourth Ave., New York City. Write to your senators and representatives and send them the literature. Interest your friends and clubs in writing also. It is only by such pressure and the creation of public opinion in the state that we will be able to combat the organized forces that fight such legislation, because they fatten their purses by child labor. Do not delay, this is for His little children!

MARY ALICE HUDSON



## PRISONERS WELFARE

Mrs. Edith Lee Ruggles, Field Secy.,  
2126 27th St., Sacramento, California.

I would like to suggest that, in as many of the capital cities as possible throughout the United States where legislatures meet this coming January, the Prison workers form themselves into a group to watch the bills that are introduced for and against the prison reform work and, as far as possible, back the constructive measures. This is quite necessary at this time, as we must work with other organizations who are working for the same ideals of Service that we are. Kindly let me know as soon as possible the nature of bills that are being introduced into your legislative committees.

To the prison workers, I would suggest the *Handbook of American Prisons*, 1926. This has a wealth of information on prisons and prison conditions in over thirty states. I obtain much of the information for my lectures and articles from this book.

\* \* \*

The Maine State Prison is situated on the main street of Thomaston, on the coast, in Knox county. This prison dates from 1824 but the last of the old prison buildings was destroyed by fire in 1923. The quarry used in olden days has been partly filled in and now is used for recreation grounds. A stone wall encloses about eight acres of land. There are two modern cell houses, each cell has running cold water, a washbowl and toilet and electric light. Ventilation is excellent and the cells are kept up to a high standard. There is no doubling up in cells; straw beds are used; sheets, pillow cases and night clothing are supplied by the State.

There is a prison farm located about three miles from the prison, including about 418 acres, and they have 95 acres under cultivation. They raise produce for the prison mess and cattle and hogs are kept. The control of the Prison is by a Prison Commission composed of three members, appointed at different times by the Governor for five year terms. There are 17 guards appointed without civil service examination. Officials are eligible for pension after 25 years of service. Compensation is also made for disability through injuries.

On December 21, 1925, there were 275 prisoners at Thomaston, including eight women. Capital punishment was abolished in Maine in 1887. They have comparatively simple rules in the prison; talking is permitted at all times except in marching formation. The number of letters which may be written or received is not limited. Visits are permitted on Tuesdays and Fridays from 2 to 4 p. m. and the prisoners and visitors sit side by side in ordinary chairs. The only punishments are solitary confinement on bread and water for a period of ten days and the loss of "good time" which amounts to a

30-day extension of sentence, as the parole board defers action by at least that period of each punishment. The cell used for solitary confinement is of standard size with light and ventilation and full toilet facilities.

There is no psychological work done in the prison but there is a small hospital room and main ward. A local doctor is employed on part time, also a dentist. An oculist is called when necessary.

The modern kitchen, bakery, store-rooms and mess halls are kept clean. The prisoners sit facing each other, and are allowed to talk freely. They use agate tableware and the tables are covered with oilcloth. A civilian cook is employed and the diet is unusually good, including vegetables and milk from the prison farm. The recreation conditions are splendid; during the summer months the prisoners are allowed on the recreation field for a half hour after the noon meal and on Saturdays and Sundays from 12:30 to 4:45 p. m. On holidays they are allowed in the yard practically all day. The yards are arranged for baseball and volley ball. Outside baseball teams come inside to play and there are various shop teams. The prisoners have charge of the outdoor recreation. Moving pictures are shown in the mess hall on Sunday afternoons and holidays. The inmates may organize shows but have not done so.

The industries are the manufacture of wagons, carriages, sleighs, wheelbarrows, harness and brooms. In the latter industry only is the contract system in use. The shops are of brick with wooden floors and very modern, well ventilated and lighted. The vocational training is the wood-working industries and the paint shops, which are of considerable value, as well as the harness shop. The vocational value of the broom shop is negligible.

The compensation plan with a graded wage of 25, 35, and 50 cents a day, instituted by the Governor and Council in 1924 was declared illegal and a bill to reestablish it failed to pass in the legislature. Therefore there is no compensation except an allowance of 25 cents a month for good conduct.

The library is good; many of the books are supplied by the state library. Current magazines are subscribed for by the prison. No special educational work is done at the Maine prison, but an effort is being made to develop a school under the direction of a town school man. A few of the prisoners take courses. Attendance at religious services is compulsory and they have two part-time chaplains, a Protestant and a Catholic. Protestant services are held three times a month and Catholic services once. The Salvation Army occasionally holds services in the prison.

One of the outstanding features at Thomaston prison is the Welfare and Honor League. In September 1924 when the new prison buildings were dedicated, the prisoners were allowed to organize a Welfare and Honor League, an inmate commun-

ity organization designated to give the prisoners some training in the responsibilities of citizenship. The prisoners elect a board of governors of five members, who in turn choose five monitors. The governors and monitors assist in discipline in the mess hall, on the recreation field, and in marching formations. There is also a prisoner representative, who is present whenever the warden or deputy tries a disciplinary case. The system has been in operation for over fifteen months (when this report was made), and has resulted not only in better discipline but an improved morale. The governors have been allowed at times to try disciplinary cases and recommend punishment to the warden. In the main, however, their functions are limited and the system represents only the hopeful beginning of a scheme of community responsibility.

About 80 per cent of the paroled men complete their parole period successfully. In commenting upon the Thomaston prison the report commends the disciplinary methods as being in general intelligent and sympathetic and the morale of the prison as excellent.

Among the recommendations for betterment are that some facilities for indoor exercise be arranged for the winter months. The hours and grounds are extensive enough for the summer, to keep the inmates in general good health, but the winter is long and when the men have no work it is necessary that some recreation and exercise be supplied. The women prisoners should be cared for in the State Reformatory for Women or a woman matron on full time should be supplied for the woman's department at Thomaston. New industries should be introduced and the market, for harnesses, carriages and sleighs are on the decline and the broom shop is a poor industry from the standpoint of vocational training. The prisoners should be used on the state roads (as the State's road building program is extensive) and in a shop for the manufacturing of the automobile license plates (the outlay for this industry would be about \$20,000 and could pay for itself in three years). The present farm could be enlarged and the raising of a large herd of registered cattle made a part of the farm program. Many of the Maine prisoners were farmers or lived in the country and will go back to the country after they are discharged.

All prisoners should be paid adequate wages for their labor, exactly the same as workers outside and they should then be compelled to maintain and support themselves decently—paying for all they receive while in prison and contributing to the support of their families.

Next month I will tell you something about the Federal Prison at Fort Leavenworth, Kansas.

EDITH LEE RUGGLES

## BEAUTY AND THE INNER LIFE

### OCEAN RITUALS

The wide, wide ocean, how it thrills one! How beautiful in sunshine and in shadow! How mysterious in the moonlight! The ancient moon broods over the sea, as she has brooded for a million years. And where now great ships glide peacefully the silence is as the silence of the primal mists. Low flying banks of cloud caress the rippling waters and lightly pass across the endless waste. Pale greenish, golden lights fall slantingly out there toward the faint horizon line, lighting up patches of the wide and brooding sea. Without understanding ears to hear or eyes to see, who can say that the gannets and flying fishes do not speak to one another, or that with mystic ceremonial they do not at such times worship the great God of Nature? Possibly if a great ship comes along some one may be standing alone on the topmost deck looking, looking, looking, his heart full of love and tears of joy in his eyes. And perhaps the gannets and the flying fishes, knowing he is there, may answer back as the old moon is doing and has answered to all who have overcome and begged of her in silence the answer to the age old question—What is God?

Love! Love! Love! Oh, how one feels it here in the midst of the sea. Overhead, underneath, down in the deep blue sea, all about it surges like the waves against the ship. Here in this trembling, tenuous atmosphere of beauty the thinking and the saying of unkind things of others seems incredible. Here in this vast elemental domain to think unkind things of those who are brothers and sisters, our very selves, seems infinitely small. He who wounds another wounds himself. How true! This dislike, this jealousy, hatred even of our very own, it must be forever dismissed. At times so difficult. Nevertheless this thorn must be cut right away out of us. What sin! We build breakwalls to keep out a sea of love. But sooner or later water wears stone to powder. But why wait? Why not open your hearts and let the cool, soothing waves rush in to cleanse for once and all the foul canals and backwaters of our lives.

SPENCER KELLOGG, JR.

### JUST THINK!

Already we have printed 250,000 copies of the Million Edition of *At the Feet of the Master*, distributed about 150,000, and paid royalties of close upon a thousand dollars to the Head's traveling fund. Isn't this good work? The Chicago workers and all concerned, please take our gratitude! And let us keep on keeping on!

## HEALTH

Dr. Henry A. Smith,  
116 S. Michigan Ave., Chicago, Ill

### MENTAL ATTITUDES

It is a commonly accepted attitude that the prevention of disease is more important than the cure. That is the reason for the growth of prophylactic methods in modern medicine. Of course medical science at this age bases its prevention of disease purely on the physical side of man's nature. That is essential, but those who have studied the meta-physical side of man's nature recognize in it a potent field of influence on the physical of super-physical causes. Occult teachings show us that man's physical nature is largely an outcome of his former mental and emotional nature. Prophylactics and cure, therefore, should rightfully begin with proper mental attitude.

It must not be construed that physical treatment and prevention procedures are not necessary for the welfare of the physical body. No matter how spiritually aspiring or how perfect the mind and emotions may be, one cannot sew himself in a sackcloth and with a filthy body expect to give full expression to beautiful ideals of service and brotherhood. We must acknowledge a rightful place for causes generated in the physical, but we must likewise recognize the important influence which the mental and the emotional nature has over the physical. Effects may be counteracted in degree on any plane that they may manifest, but causes can be influenced primarily on the plane of origin.

Physiologists are beginning to note the effect that some emotions have on the body. They go so far as to measure the amount of increase of glucose and adrenalin in the blood stream under the stimulus of acute fear. They note the influence of fear in inhibiting the digestive secretion and slowing down of the intestinal movements in the animal. Yet these same men overlook the possibility that these and similar emotions may be active causes of disease, though now they recognize them only as factors that may profoundly influence and alter the normal physiology. Occultism, on the other hand, claims that every emotion has its effect on the physical. It claims that the effect is good or bad depending on the nature of the emotion.

When we analyze ourselves we find that we are possessed of a whole series of emotions; fears, frets, whinings, irritabilities, depressions, worries or hurries. Any of these complex emotions will alter the normal chemistry of the body and change the function of the tissues. Eventually, if the emotional causes persist long enough, they will establish secondary physical factors which will aid in the production of organic disorders. Most people have an intuitive perception of these facts, yet because this field of study has not received a great deal of

attention in research and the facts are too widely distributed to be readily correlated by the average busy student, there is a tendency to make of these facts a beautiful theory which furnishes us with a certain amount of speculative enjoyment and a multitude of excuses for analyzing other peoples' physical make-ups. Every individual who has sufficient intuitive perception to recognize the truth of these facts has also enough intuition to discriminate between favorable and unfavorable emotions, and therefore he can begin to be at least his own meta-physician.

Apparently emotional states are largely due to certain mental attitudes. The banana peeling on the walk may make one man stumble and curse, while another may fall because of it but he jumps up smilingly grateful that it hadn't rained. The same incident that gives one man an irritable dyspeptic look gives another an aura of exuberant mirth. The mental attitudes are the roots of the emotional nature.

Very briefly I have traced the possibility of potent causes of disease to mental attitudes. All causes are best influenced on the plane of their origin, but when they produce an effect on the plane below, they may there become a cause of a still more complex condition. Thus a mental attitude when wrong will manifest as a bad emotion which in turn becomes a cause in producing certain physical conditions. When a physical condition exists it is necessary to utilize physical means to overcome it. If it cannot be completely eradicated it may at least be much relieved. But remember that unless you try to become your own metaphysician your ordinary physician is only as helpful as a palliative pill.

Mental attitudes may be evolved through experience, but they may also be aided with the faculty of reason and that of intuition.

They may not be completely changed overnight, but they may be modified in a moment. Gradually as we definitely formulate them in thought do they take on the attributes of the glimpse of the Ideal we have perceived. Thus they shape for us more perfect emotions and more radiantly bouyant bodies. "For there is a transforming power of thought that if your ideals are paltry yours lives will be paltry, if your ideals are material your lives will be material"—and if your ideals have given you mental attitudes that are rooted in the *kingdom of happiness* then shall all your bodies glow with a health that is divinely inherent.

HENRY A. SMITH

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The Million Edition is selling at 10,000 copies a month. Are you helping?



# A HEALTHY VEGETARIAN DIET

By Ruth Penelope Crawford

HEAT AND ENERGY	TISSUE BLDRS. HEAT MEAT SUBSTITUTES	CHOPPED UP AND UNCOOKED	
STARCHES AND FATS	PROTEINS	ELIMINATORS	FRUITS
Cereals	Eggs	LEAFY	SWEET
Butter	Milk	Spinach	Prunes
Grains	Nuts	Lettuce	Figs
Bananas	Cheese	Dandelion	Dates
All Oils	Gluten	Celery	Raisins
Nuts	Whole Grains	Parsley	Grapes
Potatoes	Dried Beans	Watercress	Persimmons
Chestnuts	Dried Peas	Beet Greens	Nectarines
Tapioca	Dried Lentils	Kale	Sugar Apples
Breads		Cabbage	Rose Apples
Cakes		Cauliflower	Melons
Crackers			Raspberries
CLOGGING ACCUMULATIVE	NON-ELIMINATIVE COOKED		
Nuts	Pumpkin	STEM	SUB-ACIDS
Cheese	Squash	String Beans	Apples
Salt Butter	Eggplant	Eng. Peas	Apricots
Crackers	Green Peas	Corn	Plums
Breads	Green Beans	Peppers	Pears
Cakes	Potatoes	Tomatoes	Peaches
Pies	Raisins	Cucumbers	Cherries
Biscuits	Figs	Asparagus	Mango
Biscuits made from white flour	Dates	Garlic	Delicious Monstera
Tapioca	Bananas	ROOT	Blackberries
Most Cereals	Coconuts	Turnips	Blueberries
Stimulants	Milk	Parsnips	Mulberries
Coffee	Cream	Beets	ACID
Tea	Cheese	Carrots	Oranges
Cocoa	Sweet Butter	Horse Radish	Lemons
Candy	Peanut Butter	Radish	Grapefruit
Condiments	Brown Sugar		Pineapple
Spices	Honey	Honey	Gooseberries
Salt	Rye, Barley, Etc.	Buttermilk	Strawberries
White Sugar	Oils	Sour milk	Tomatoes
Syrup			
Tobacco			
Ripe Peas and Beans			

## RULES

- 1 Eat, at least, one root, one stem, and one leafy vegetable a day.
- 2 Proteins should be eaten with a raw leafy salad.
- 3 Never use more than one protein and one starch together at one meal.
- 4 From 2% to 10% of the amount of food eaten a day is enough protein.
- 5 Once a day is enough for protein food with the exception of milk.
- 6 Milk is a blood builder and purifier. Use at least a pint a day per person.
- 7 Starches should be eaten no more than twice a day *out* at a meal.
- 8 *Never* combine starches with acid or sub-acid fruits in a meal.
- 9 Very little sweet fruit should be eaten with starches.
- 10 Never combine raw fruits and vegetables in a meal.
- 11 Get the whole grains as they come from the cleaning machines in the fields and grind them yourself.
- 12 Fruit in the morning—vegetables at noon—proteins at night.

TACK—THIS—ON—YOUR—KITCHEN—WALL

## FOODS FOR NURSING MOTHERS

HEAT AND ENERGY		TISSUE BLDRS. HEAT <sup>1</sup> MEAT SUBSTITUTES	CHOPPED UP UNCOOKED	
STARCHES AND FATS		PROTEINS	ELIMINATORS	FRUITS
Cereals	Butter	Eggs	LEAFY	SWEET
Grains	Cream	Milk	Spinach	Prunes
Breads	Nuts	Nuts	Lettuce	Figs
Cakes	All Oils	Cheese — Pasteurized	Dandelion	Dates
Crackers		cream only	Celery	Raisins
Tapioca		Gluten	Parsley	Grapes
		Whole grains	Watercress	
CLOGGING ACCUMULATIVE		COOKED NON-ELIMINATIVE	Beet greens	
			Kale	SUB-ACID
Nuts		Pumpkin	STEM	Apples
Cheese		Squash	String beans	Apricots
Salt Butter		Eggplant	Fresh Eng. peas	Plums
Crackers		Green peas	Asparagus	Pears
		Green beans		Peaches
Breads		Potatoes—Baked only	ROOT	Cherries
Cakes		Milk	Turnips	
Tapioca		Sweet butter	Parsnips	ACID
		Dates	Beets	Oranges
		Coconut	Carrots	Lemons
		Brown sugar		
Most cereals		Honey	Honey	

## RULES

- 1 Eat at least one root, one stem, one leafy vegetable a day.
- 2 Proteins should be eaten with a raw leafy salad.
- 3 *Never* use more than one protein and one starch together at one meal.
- 4 From 2% to 10% of the amount of food eaten a day is enough protein.
- 5 Once a day is enough for protein food, with the exception of milk.
- 6 Milk is a blood builder and purifier, use at least a pint a day.
- 7 Starches should be eaten no more than twice a day *one* at a meal
- 8 *Never* combine starches with acid or sub-acid fruits in a meal.
- 9 Very little sweet fruit should be eaten with starches.
- 10 Sugars and starches are *not* good together.
- 11 Milk taken a glassful at a time at 10 a. m., 3 p. m., 9 p. m. *Chew* it.
- 12 *Never* combine raw fruits and vegetables in a meal. The protein meal can very well be eaten at night as vegetables and fruits are digested in the intestines and should not be eaten later than the noon meal, with the exception of the leafy salad. Fruits in the morning—vegetables at noon—proteins at night.

## REMEMBER

- 1 Sugar and starches are *not* good together.
- 2 Vegetables and fruits are digested in the intestines and so should be eaten not later than the noon meal with the exception of potatoes and the leafy salad.
- 2 If you get hungry between meals drink milk or unsweetened fresh fruit juice.
- 4 Whole grains as they come from the cleaning machines in the fields contain all the elements and the two compounds that are necessary for the human body's health. *Whole Wheat*, rye, corn, barley, oats and brown rice.

TACK—THIS—ON—YOUR—KITCHEN—WALL

## BROTHERHOOD OF RACES

[The Order of the Star is co-operating with a separate body, the Brotherhood of Races, Miss Frances Christien, Secy., 1454 Avon Terrace, Hollywood, California].

### HINDUS IN AMERICA

Mr. S. G. Pandit, 5135 Range View Avenue, Los Angeles, has won his case in the lower courts, sustaining his right to American citizenship. The government may carry the case to the Supreme Court, unless Senator Copeland's brief bill (printed in a previous *Server*) is passed. Some of our readers have realized the injustice to the people of India who have lived amongst us for years, and have written to Senator Copeland, supporting his efforts at justice. The purpose of the bill is to define "white persons" in the determination of those who are eligible for American citizenship. The measure, according to Sailendra N. Ghose, Secretary of the India Freedom Foundation, who has been in Washington conferring with Senator Copeland, Hiram Johnson and other members of the Immigration Committee, also would clear up an ambiguity in the present law enacted in 1790.

The bill, Senator Copeland believes, will do much to clear up the confusion existing in the courts and among local naturalization officers, because of the vagueness of the original statute. It will not, according to Senator Copeland, affect the Immigration Law or bring more Hindus into the country, but merely protect the rights of those who are here.

The bill would define "white persons," according to the classification adopted by the Immigration Commission, which, under the Chairmanship of Senator Dillingham, prepared a dictionary of races and peoples, which was officially approved by Congress.

According to this, among the members of the white race belong "the dark Hindus and other peoples of India, still more emphatically because of their possessing an Aryan speech, relating them still more closely to the white race, as well as because of their physical type."

"According to the early statute," Mr. Ghose said, "only white persons and those of African nativity or descent are eligible to become American citizens. For 133 years this phrase 'white person' has been interpreted to include the Hindus as a branch of the Aryan race.

"In 1923, however, Justice Sutherland, in an advisory opinion asked for by the United States Circuit Court of Appeals, held that the words 'free white persons' are words of common speech to be interpreted in accordance with the understanding of the man in the street and not in accordance with the conclusions of the ethnologists. Since that decision an effort has been going forward to cancel

the citizenship papers of Hindus already naturalized.

"The injustice of this procedure," Mr. Ghose said, "is three-fold. It makes these Hindus who have become American citizens stateless, because they have foresworn their allegiance to the British Empire and Great Britain will not take them back. It makes their wives stateless, and in a number of instances they have married American women, who by the terms of the Cable act lose their citizenship if they marry aliens ineligible to citizenship."

## RELIGION AND THE CHURCHES

Field Secretary, MRS. ADA KNIGHT TERRELL, M. A.,  
2221 Portland Avenue, Minneapolis, Minn.

### INDIANS AND THE CHRIST

As reported in the *Milwaukee Journal* of November 22, 1926, a Hindu scholar, Haridas Muzumdar of Bombay, in a lecture at the West Allis high school said in part, "Christ is not unknown to the orient. In fact Christ is an oriental—we like to think of Him as the greatest oriental. The oriental, however, looks at Christ and His teachings as one thing, and upon the Western development of Christianity as another. We cannot comprehend your western forms and interpretations of Christ. He preached peace and good-will among men, but when Christianity began to spread in the Roman Empire, the sword was used as much as ever."

The speaker said further that orientals are confused by sects, wars among Christian nations, and present interdenominational hates and prejudices of the times. He said also, "Pause at the end of 20 centuries and see whether you (Christendom) have really followed the teachings of Christ, given through Jesus of Nazareth. We can not believe that the Christians are the one people singled out by God."

### DOCTORS AND SOULS

The *Seattle Star* of Nov. 30th, 1926 contains an answer given to Dr. W. J. Mayo to the question, "Is there a soul?" Dr. Mayo is a world-famous surgeon, and chief of the staff of the Mayo Brothers' clinic in the hospital at Rochester, Minn.

"Although the blade of scalpel may never have disclosed the soul as a tangible part of man, he knows it is there." Dr. Mayo was born an Episcopalian, and is a member of the Episcopal church; but it is said that he has not attended a service in his church in 20 years..



## Headquarters Notes

By F. K.

The great news which occupies our first pages in this issue overshadows all else. Not only is the School, for which we have been planning, to come into being (which will rejoice its supporters), but at last there is the sure hope of a place in America where the spiritual life can be lived in its entirety.

None of us will falter at the burden of the great work. The plan is too inspiring to let us think of small doubts. Fortunately, too, the strenuous work of the Star in the last twenty months has cleared the way for these bigger things.

\* \* \*

National Headquarters in Hollywood is nearly paid for. I do so sincerely wish it might be possible to clear the last hurdle at one bound and get this important matter settled. Those who realize what Headquarters has meant to the work should rejoice to send in the quota of ten dollars—as many have. One push, and this job is done for all time.

\* \* \*

But of course the Happy Valley Foundation will fill our hearts and minds for months and years to come. It is the good work of all good works for us all.

\* \* \*

Scores of delightful Christmas and New Year cards fluttered into the Star Office in recent days. Is this note of affectionate thanks enough acknowledgement for all that thoughtful kindness? I usually keep the little packet of these cards until their good wishes have slowly faded into the limitless sea of being, and then give them to some children for the sake of the bright colours. This year the heap is quite high, and Headquarters staff generally has shared in the good feeling.

\* \* \*

It is good to see how some of our Field Secretaries and service workers are finding their strength. Newspaper reports show me, for example, that Mrs. Ruggles has done some plain talking about prison needs in the Californian capital. Mrs. Ruggles knows what she is talking about, and speaks with much sympathy for all parties—inmates and wardens alike. There is nothing more pleasant than to see a competent Star member taking the spirit of our life out to the world which needs it so much.

I do not mention Mrs. Ruggles as the only example of this good combination of dreamer and worker; it would be better to say that she is a type which is growing steadily more common in our movement. I wish space permitted of printing the long newspaper account of the present activity of our Prisoner's Welfare worker, *pour encourager les autres*.

Mrs. Gulick has postponed her tour so that she might be in California during the current stay of the Protector, Dr. Besant. Mrs. Gulick's present plan is to start out toward the end of March or April. Every group in her Division has invited her, and she is thinking also of assisting Miss Wilson by visiting the Central Division as well. The object of the present note is to advise Western Division Groups that their Divisional Secretary proposes to make the rounds at the time mentioned above; and to suggest to Central Division Groups that, if they would like her help, a letter to Mrs. Gulick at Star Headquarters would be a useful guide to her in arranging her tour.

\* \* \*

Million Edition marching along at 10,000 a month; Headquarters nearly paid for; membership growing; field work progressing; great events in the Ojai; *The Server* to become a national force—the Star in the United States seems to be alive indeed! 1927 should be a year of years for our organization, in preparation for 1928.

\* \* \*

Since page five of this issue was run, the names of George B. Hastings, Louis Zalk, Miss Dodge and Lady De La Warr have been added to the committee of the Happy Valley Foundation.

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